Magazine of Majlis Ansarullah UK

ANSARUDDIN

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ANSARUDDIN

بســــمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

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ANSARULLAH PLEDGE

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Islam Ahamadiyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

NATIONAL IJTEMA MAJLIS ANSARULLAH UK IS GOING TO BE HELD ON 18TH, 19TH AND 20TH SEPTEMBER 2015 OPPOSITE BAITUL FUTUH MOSQUE IN THE FIELD.

ANSAR BROTHERS ARE REQUESTED TO PARTICIPATE AND REMIND OTHERS. JAZAKALLAH

Dars-ul Qur’an

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا
اَوْ نَصٰرٰى ؕ تِلْكَ اَمَانِيُّهُمْ ؕ قُلْ هَاتُوْا
بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١١٢﴾

And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.' *Al-Baqarah Chapter 2 : Verse 112*

So far Christians were not separately addressed. But now the Quran mentions them along with the Jews, indicating that their case was no better than that of the latter, both being under the delusion that one could obtain salvation merely by becoming a Jew or a Christian. They forgot the fact that when God had established a fresh covenant, salvation could not be possible without conforming thereto. If, however, the Jews and the Christians were justified in their claims, they should advance some reasons or scriptural evidence to show that it was enough for the purpose of salvation to join their folds. And they should not do it, because in their scriptures themselves there was foretold the appearance of a Prophet whom it was enjoined upon them to accept and whose rejection was stated to lead to estrangement from God.

Christianity, as well as Judaism, was meant for the guidance of the Israelites alone. The mission of Jesus was not meant for the whole world (Matt.7:6; 10:6; 15:24 Mark 7:27). Though later on the followers of Jesus violated the limit imposed upon his mission and claimed universality for it, yet the hard fact remains that he was sent only for the Israelites, and his mission was to uplift that people alone. As other nations of the world are also creation of the God, it is therefore only right to believe that God must have made some arrangement for their guidance as well. Hence, it is quite unreasonable on the part of the Jews and Christians to hold that the door of salvation was closed against the followers of other faiths. Such a view would mean that God had confined salvation to certain tribes, to the exclusion of others, which is evidently absurd.

Islam however, is not exposed to that objection. In the first place, it is not a tribal faith, but is universal in character. In the Quran God enjoins the Holy Prophet to say, O mankind I truly I am a Messenger to you all from Allah (7:159). Similarly, there is a saying of the Holy Prophet to the effect, “ I have been sent for the whole mankind while the prophets before me were sent to particular people only” *(Musnad).*

Secondly, unlike Judaism and Christianity, Islam does not hold Hell to be everlasting, but a place of reformation, where sinners will be purged of their sins to enable them to find their way ultimately to Heaven and enjoy the reward of whatever good deeds they had done in this world. On the other hand, Islam looks upon the bounties of Heaven to be everlasting. With Jews and Christians, it is only the wish that has been father to the thought and nothing else. Produce your proof, if you are truthful, says the Quran.



Dars-ul-Hadith

Narrated by Hadhrat Uqba ؓ

I offered the 'Asr prayer behind the Prophet *peace and blessings of Allah be upon him* at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet *peace and blessings of Allah be upon him* came back and found the people surprised at his haste and said to them, "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)." *(Bukhari)*

Narrated by Hadhrat Abu Huraira ؓ

Allah's Apostle said, "If one gives in charity what equals one date-fruit from the honestly-earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain. *(Bukhari)*

Narrated by Hadhrat Haritha bin Wahab ؓ

I heard the Prophet *peace and blessings of Allah be upon him* saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but to-day I am not in need of it." *(Bukhari)*

Narrated by Hadhrat Abu Huraira ؓ

A man came to the Prophet *peace and blessings of Allah be upon him* and asked, "O Allah's Apostle! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."*(Bukhari)*

Narrated by Hadhrat 'Aisha ؓ

Allah's Apostle said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others. "

Narrated by Hadhrat Ibn 'Abbas ؓ

The mother of Sad bin 'Ubada died in his absence. He said, "O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet *peace and blessings of Allah be upon him* said, "Yes," Sad said, "I make you a witness that I gave my garden called Al Makhraf in charity on her behalf."



Writings of the Promised Messiah عليه الصلوٰة والسلام

RIGHTEOUSNESS

In the Holy Qur'an more emphasis has been laid on virtue and righteousness than on any other commandment. The reason for this is that righteousness bestows the strength to resist all vice and urges progress towards all good. Righteousness is in all circumstances a charm that guarantees security and is a citadel for safeguarding against all harm. A righteous person can avoid many vain and harmful contentions that often lead other people to ruin. They sow the seed of dissension among the people through their hasty actions and suspicions and lay themselves open to objection.
[Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, p. 342]

Elements of Righteousness
There are many elements in righteousness. It is righteousness to avoid pride and self-esteem and to refrain from unlawful acquisition and ill manners. A person who displays courtesy and good manners converts his enemies into friends.
[Malfuzat, vol. I, p. 81]

Blessed is the one who adopts righteousness in a time of success and prosperity and most unfortunate is one who does not turn to righteousness after stumbling.
[Malfuzat, vol. I, p. 157]

The spiritual beauty of man is to walk along all the finer ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfil all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one's fellow beings, is the way of perfecting one's spiritual beauty.

God Almighty has in the Holy Qur'an designated righteousness as a raiment. “Libas-ut-taqwa” is an expression of the Holy Qur'an. This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. Righteousness means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one's fellow beings, as far as it may be possible. That is, one must try to fulfil, to the best of one's ability, all the requirements in their minute details.
[Brahin-e-Ahmadiyya, Part V, Ruhani Khaza'in, vol. 21, pp. 209-210]

To become truly righteous it is necessary that a person abandoning utterly such outstanding vices as adultery, theft, trespass, hypocrisy, self-esteem, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with politeness, courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty. He should constantly seek occasions of beneficent service. He who combines all these qualities in himself is alone righteous. The possession of any one of these qualities would not entitle a person to be accounted righteous unless he possesses collectively all of them.

In another Hadith it is stated that God Almighty becomes their hands with which they grasp, and becomes their eyes with which they see, and becomes their ears with which they hear and becomes their feet with which they walk. *[Malfuzat, vol. IV, pp. 400-401]*

RIGHTEOUSNESS

An Urdu Poem by Promised Messiah عليه الصلوٰة والسلام

We have been granted righteousness by that Friend;
It is not from us; for it is a gift of God.
Strive hard if you are truthful and sincere;
So that you attain righteousness, which is the prerequisite to communion with the Beloved (Liqa).
This is the mirror which reflects the Creator;
This alone sharpens the sword of prayer.
The root of every virtue is the fear of God (Ittiqa);
If this root is intact, everything will remain intact.
This alone is the hallmark of the lofty status of saints;
What more do they have, except righteousness?
Fear Him O friends! He is the All-Seeing God;
If you ponder over it, even this world is the place of reward and punishment.
He granted me this reward because of righteousness
Glory be to Him, Who put my enemies to shame.
What a wonderful gem is Taqwa!
Blessed is he who practices Taqwa.
Listen! The essence of Islam is Taqwa!
Love of God is the wine and Taqwa is the goblet.
Muslims! Live Taqwa in full;
Where is faith, if one is deficient in Taqwa?
This wealth, O God, You have granted me;
Glory be to Him, Who put my enemies to shame.
[Durr-e-Thamin Urdu]

They alone are alive who are close to God;
Being accepted, they are the darling and beloved of God.
Those who are far from Taqwa are far from God;
They are perpetual prisoners of their pride, haughtiness and arrogance.
Friends! Taqwa means that you give up self-conceit;
Give up the habit of pride, arrogance and miserliness.
Renounce the love of this transient abode;
For that Beloved, give up the ways of luxury.
This way is the cursed way, give it up;
Or forget about (attaining closeness to) the Exalted God.
Accept the life of hardship with utmost sincerity;
So that angels of heaven may descend upon you.
[Brahin-e-Ahmadiyya, Part. V, Ruhani Khaza'in, vol. 21, pp. 17-18]

Exemplary Compassion of The Holy Prophet ﷺ



Friday Sermon by Hazrat Khalifatul Masih V** ايده الله تعالىٰ بنصره العزيز **February 23 2007

After Sura Fatiha, Hadhrat Khalifatul Masih V ايده الله تعالىٰ بنصره العزيز recited verse 128 of Chapter 9, Sura Al-Taubah.

Then Huzur ايده الله تعالىٰ بنصره العزيز stated: Allah the Exalted, as we know, manifests Himself upon us through His attributes. He also says to His servants that they should colour themselves in His colours and reflect His attributes. Only then will they be deserving of being called His real servants. There is no doubt, that the most perfect example of this commandment of Allah is not to be seen anywhere except in the person of the Holy Prophet *peace and blessings of Allah be upon him*. He is that beloved of Allah from whose light many were blessed in the past, many are being blessed today, and many more will be blessed till the end of time, God Willing.

The Promised Messiah عليه الصلوٰة والسلام has described the blessed personage of the Holy Prophet *peace and blessings of Allah be upon him* in these words, "That man who in his person, his attributes, his words, his deeds, his spirituality and his holy faculties set an example of perfection in knowledge, action, sincerity, and steadfastness and was called the perfect man. That man who was the most perfect man, who was the most perfect prophet, who came with perfect blessings, who through spiritual revival and resurrection caused the first day of Judgment in this world, and the world that was dead found a new life through his coming. What was that day of Judgment? It was the day when the dead were given a new life. That blessed prophet was the Seal of the Prophets, the leader of the pure, the last of the messengers, the pride of the prophets Hadhrat Muhammad Mustafa, May Allah shower His blessings upon him. O` our Lord! shower such blessings upon this beloved prophet of ours as you have not sent on any since the beginning of time. May Allah shower peace and blessings upon him, his progeny, and all his companions."

So, this is our Holy Prophet *peace and blessings of Allah be upon him* who, due to the love of Allah, truly manifested Allah's attributes in himself. At another place the Promised Messiah عليه الصلوٰة والسلام says, "He loved God to the extreme and he was extremely compassionate towards fellow human beings." It was due to his intense love for Allah that he loved God's creatures. He could not bear to see them in pain. God treats His servants under the divine attributes of Grace and Mercy. How can it be that the person whose sole purpose, whose every action and inaction was to win the pleasure of Allah, would not treat God's creatures in the same manner as God would. His compassion, mercy, and love for God's creatures were so intense that Allah has recorded them in the Holy Quran in the verse that I have recited at the beginning. The translation of this verse is:

"Surely, a Messenger has come unto you from among yourselves; grievous to him is it that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate and merciful." *(9:128)*

So, this is the example of our beloved Prophet *peace and blessings of Allah be upon him* and his feelings for the betterment of humanity. That beloved Messenger *peace and blessings of Allah be upon him* feels intense pain to see you suffer, or the punishment you will bear as a result of disobedience of God's commandments.

This verse reflects his feelings for both the believers and non-believers. We see from his life that he and his companions had to bear extremes of pain and suffering at the hands of his enemies. Women's legs would be tied to two camels that would be made to run in opposite directions

thereby tearing apart their bodies. He himself was tortured. He, along with his followers, was isolated in a desolate valley for two and a half years. Even then, he wished well for them. He used to pray that Allah may guide them to the right path so that they may be saved from the wrath of Allah. When he fought, it was only to defend him-self. The thought of revenge never ever even crossed his mind. He was so restless to save them that he was ready to lay down his own life.

It is stated in the Holy Quran that when Allah directed him to warn the nonbelievers, idolaters, and those who held the belief that God has a son that if they do not desist then there is a severe punishment that awaits them, this mercy for both the worlds is extremely perturbed. He cried in pain and prayed to Allah to guide them to the right path. He conveyed God's message to them and asked them why are they bent upon destroying their present and hereafter? Why are they running blindly towards the fire of hell? He reaches such a state that Allah says in the Holy Quran: “So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not this Discourse.” *(18:7)*

So, it was the intense feeling of mercy due to which he would grieve so much for the non-believers in order to save them that caused him-self to reach a point near death. Tell me if there is anyone today who worries so much to save their own children's life as much as he did for those people to whom his only relation was that they were the creatures of his beloved God, and that he may be able to discharge his duty of saving humanity from the clutches of Satan for which he was appointed. This was his only purpose.

How desirous of the welfare of believers was he? It is also apparent from the verse I recited at the beginning. He would be overjoyed to see the believers. He would guide them in various ways and means of gaining the love and nearness of Allah. I shall give a few examples from the Hadith. He was always anxious that his followers should remain wrapped up in the mercy of God. Hadhrat Abu Bakr رضی اللہ عنہ narrates that he submitted to the Holy Prophet *peace and blessings of Allah be upon him*: “teach me a prayer that I should supplicate in my Salat.” He said, “you should say 'O' Allah! Certainly I wronged my soul and there is none besides you who can forgive, you grant me forgiveness and have mercy on me. No doubt you are the Ghafoor (most forgiving) and Rahim (Most merciful).”

In another Hadith, it is narrated by Hadhrat Abu Huraira رضی اللہ عنہ that the Holy Prophet *peace and blessings of Allah be upon him* said, “ When one of you remains at his place after saying the Salat, provided he doesn't do anything undesirable, the angels pray for him: 'O' Allah! Forgive him. O' Allah! Have mercy on him.'”

This is also to induce people to come for Salat; to ask Allah for His forgiveness and mercy; to become able to obtain as much of Allah's love as possible. So look at his extreme desire to be merciful to the believers. It is reported in a narration by Hadhrat Abu Huraira رضی اللہ عنہ that he heard the Holy Prophet *peace and blessings of Allah be upon him* saying: “O' Allah, If I said some harsh words to a believer, you make it means for him to become nearer to you.” That is, “My harshness should become an excuse for Your forgiveness for him.”

He was kind and merciful to them to this extent. If by error or by intention, he had shown anger for some reason, that person should not receive punishment for it. Instead, it should become an excuse for mercy for him.

Thus, this is our Prophet *peace and blessings of Allah be upon him* who is compassionate and merciful. Allah has given him the name of 'Rauf' (compassionate) and 'Rahim' (merciful). He is anxious to increase spirituality of his own people and he is anxious to save others also from divine chastisement. In this context, Promised Messiah علیہ الصلوٰۃ والسلام relates, “Affinity and resolve are granted to a person when he comes under the canopy of God and he becomes “Zillallah” the “reflection of God”. And then he finds an urge in him for the welfare of His creation.

Our noble prophet, in his rank, was ahead of all other prophets. He could not bear the sight of suffering of God's creation. Therefore, Allah the Exalted says, that is “this prophet cannot bear the sight of your suffering. It is very hard on him. And

he is always anxious to see that you receive extra-ordinary benefits." Then he says, "Guidance of Quran teaches us to love the Righteous and Noble; and to show kindness to the non-believers and impious" (Fasiqoon). Allah the Exalted says: "That is "O' Non-believers! This prophet is so kind that he cannot bear the sight of your grief. And he is extremely desirous that you should escape these calamities." Thus his desire to save even the non-believers was so great that their failure to believe, in their sympathy, agonised his soul. Therefore he is the "perfect man" whose comparable we don't find anywhere.

These days, every so often in the West, sometimes in this country or in another, by using different means of propaganda against Islam and the Holy Prophet *peace and blessings of Allah be upon him*, attempt is made to tarnish his stature. In the last few days, a Member of Parliament from Holland made imprudent remarks, in which he used extremely derogatory and cruel words about the Holy Prophet *peace and blessings of Allah be upon him*, Islamic teachings, and the Quran. With the grace of Allah, Jamaat responds to such incidents in any country where such statements are made against Islam or the Founder of Islam. I also told the Holland Jamaat members to write about it in newspapers to remove this erroneous impression from the minds of the public and to help create the true and beautiful image of Islam in them.

In reality, it is only Islam that presents the real and true concept of God in this day and age. If these people say such things about Islam and the Holy Prophet *peace and blessings of Allah be upon him* due to ignorance and lack of knowledge, then you need to tell them what the beautiful teachings of Islam are, what the great examples the Holy Prophet *peace and blessings of Allah be upon him* set in every sphere of life are, and how the heart of the Holy Prophet *peace and blessings of Allah be upon him* was filled with mercy for all of God's creation, so that their minds are cleansed. But if their hearts are filled with hatred and spite and they are not willing to listen to anything reasonable, then you will have made your argument against them.

In any case, it is a huge task that every Ahmadi has to perform. As far as this Member of Parliament of Holland is concerned, it seems that his heart has extreme hatred and spite towards Islam, the Holy Prophet *peace and blessings of Allah be upon him*, the Quran and all Muslims. He expressed it a few days ago in an interview. His name is Geert Wilders. He was born in a Catholic family, but now according to the reports received, he doesn't have much to do with religion. These kind of people who don't find peace in their religion and can't understand God, so obviously they can't reach Him, start to defile Islam and accuse it.

In any case, this person has a longstanding record of criticizing Islamic teachings. When the crisis (about the newspaper article) developed in Holland initially, he was at the forefront of it at that time too.

Outwardly, he is indifferent to religion, but because of his hatred for Islam, according to the interview, he considers Christianity and Judaism to be better than Islam. He may hold that opinion but if he has any sense he should realize that, in this period when the Western Countries claim to be civilized and this person claims also that he is learned and is also the Member of Parliament, they have no right to be derogatory against other religions. Due to the individual acts of some people, he does not get the right to say such things about Quran and the Holy Prophet *peace and blessings of Allah be upon him* that no fair minded and sane person would say anyway. For example, he says about the Holy Prophet *peace and blessings of Allah be upon him*, that if he was in Holland at this time, he would have expelled him from the country for being a terrorist (God Forbid). What power do you have to expel? You are, God willing, going to see the time when you will find a majority of followers of Muhammad *peace and blessings of Allah be upon him* everywhere.

From the time of the Holy Prophet's claim up until now, what efforts have not been made by his opponents? Have they succeeded? In the world today everywhere, in every country, weather the Muslims are in small numbers or large, 5 times every day, with a loud voice, if the name of any

prophet is called out, it is the name of this person (Muhammad) “the mercy for all ages.” Whose heart was, despite all the efforts and mean tactics of his opponents, full of compassion always, all the time, for everyone merely because of them being humankind? Then he says that the commandments of Quran are such that (God forbid) half of the Quran should be ripped off. One should ask this person that in practice you are irreligious but the religions that you regard as better than Islam, you should compare their teachings with Islam with the eye of your mind. Rid your eye of the prejudice and then see the comparison. And if you still do not comprehend, then understand it from us, because imbeciles cannot comprehend this teaching. Holy Quran makes the assertion that you should cleanse your hearts and your minds and then you will understand it. Otherwise many imbeciles have passed before you, who continued to criticize it. There was one who was regarded “Abdul Hakam,” father of wisdom, who was, for not understanding Quran, named “Abu Jahl” the “father of stupidity.” And the servants of this prophet, who lacked wisdom and knowledge in the eyes of the world, because of their understanding of this Quran, became able to spread knowledge and wisdom to all.

Therefore we, for the sake of giving you the opportunity to understand, with regard to the kind and compassionate being of the Holy Prophet *peace and blessings of Allah be upon him*, like to point this out to you, because he was ever anxious to save even people like you from the torment of fire. Read his words with attention and deliberation. Study them, analyse them and understand them. And if you do not comprehend, ask us for explanations and save yourself from that agonizing punishment that Allah, the exalted, has prepared for such people. It is destined for those who exceed all bounds. May these people who say such things take heed and understand. But it is also a big responsibility for Ahmadis that they should show to them the picture of every beautiful moment of the life of this kind and merciful Prophet *peace and blessings of Allah be upon him*.

These people say that he *peace and blessings of Allah be upon him*, who was recognized by Allah, the exalted, as kind and compassionate, gave the teaching of terrorism. Explain to them that in wars, how kind, humane, and merciful a treatment of women, children, and elderly is vouchsafed in Islam. And tell them what the instructions are for kind treatment of even prisoners of war. Even at the expense of personal hardship, there was kindness and mercy for the prisoners of war. Those prisoners of war, who had participated in the war to kill Muslims, there is such a kind and compassionate treatment that they are being fed nicely even when the captors are hungry or eating bare minimum. Those who accuse this example of mercy today, should tell us about the instance when atomic bombs were dropped on two cities in Japan. The entire populace of those cities was burnt alive, young and old, women and infirm, all of them were reduced to ashes in a single moment. Even the survivors of the adjoining areas have continued to suffer for years and even up till now, are afflicted by many terrible illnesses. Babies are born defective. Are these the high morals that are practiced by those who call themselves “peace loving” and “peace-promoting.” Whatever is happening in Iraq, what do these people call that? You should a remember that despite all these excesses, the God of Islam, brought down a teaching on his dear Prophet (saw), who was forgiving and merciful for everyone, that teaching is in the form of the Quran before us. It is such a beautiful teaching that if they have any sense they would see it as such.

I do not want to go into details, but I shall mention one verse. Allah the Exalted says, and He has made provision for forgiveness of even such sinners: “Except the one who repents and believes and does good things, these are the people whose faults Allah will replace with virtues. And Allah is Most Forgiving, Ever Merciful.” *(25:71)*

Instead of tormenting the Muslims, they should ask for forgiveness for their own sins; and seek the goodness and virtues that they possess themselves. Instead of disgracing the beloved of Allah, they should get involved in self-

introspection.
Today, in the West, the reason for the widespread immorality is the lack of self-reflection by the masses. The reason for the decline in our domestic peace and harmony lies in the fact that we do not repent our sins before God Almighty. Allah Almighty has provided you with the opportunity to recognize your God even now and to keep away from disgracing and defaming His dear ones and to call upon the compassion of the Merciful God to forgive your sins.
I reiterate to the Ahmadis to adhere to the teachings of Islam and explain to these mindless people or at least to those who are influenced by this group and those who do not give any attention to the defamation focused towards the dear ones of God, that if you do not abstain from these (evil) actions, then there is no assurance that you will persist as a nation or as a country. Therefore, if you wish to live on, then stop attacking this Benefactor of humanity and the dear Messenger of God Almighty, Prophet Muhammad (may peace and blessings of Allah be on him) and cultivate your relation with him, and even if you do not wish to have any relation with him, plain goodness demands that you refrain from these verbal attacks.
Apart from wars, the world is headed towards disaster owing to climatic catastrophes as well. Holland is one such nation where Shirk (associating partners with God) is rampant because the people claim that God created the rest of the world, whereas we (the people) created Holland. These people have completely lost their minds due to the mere fact that they have extracted a piece of land that was submerged under the sea, and they do not understand that a large party of the land still lies below the sea-level. Even mountain ranges cannot withstand the storms and catastrophes that come as punishment from God. Therefore, within this context, the responsibility of bringing these people and people around the world closer to God lies with an Ahmadi. You must understand your responsibility and out of sheer mercy, adopt the ways practiced by the Holy Prophet (May peace and blessings of Allah be on him) and be concerned for the salvation of humanity. Make the world recognize God.
God says: “It is those who will be forgiven who repent, those who believe and do good deeds while remaining steadfast in their belief.” Deliver this message to the masses; otherwise, as I have stated earlier, the world is inviting the wrath of God by directing cruel attacks on His beloved. In this era, the Promised Messiah *on whom be peace* has claimed the occurrence of terrestrial and celestial calamities as a sign of his truth. Therefore, it is a matter of great concern and it is extremely important to warn the world with great force.
It is necessary to elucidate the high status of the Holy Prophet *peace and blessings of Allah be upon him*. It is crucial to draw attention to that light that transformed the extremely ignorant and uncivilized Arab people of that time into the most cultured and God-fearing people.
The Promised Messiah *May peace be on him* says: “A Messenger came into this world so that he could bestow ears to the deaf who are unable to hear not since today but for hundreds of years. Who is blind and who is deaf? The one who did not accept Tauheed (Oneness of God), nor the prophet who re-established the message of Tauheed in this world all over again. The one who transformed savages into humans and transformed humans to a civilized people i.e. established them at the true moderate level of refinement. And he further transformed them from a mere state of being civilized to that of God-fearing people. That prophet, yes indeed, that master, the radiating sun of truthfulness on whose feet thousands of those rendered lifeless lying in the corruption of shirk and infidelity and falsehood and wickedness found life and practically demonstrated a picture of the Day of Resurrection (i.e. bringing the dead to life) unlike the boastful claims attributed to Jesus. The one who appeared in the land of Makkah and annihilated the darkness of shirk and idolatry. Yes, the world hailed that this indeed was the one who found the world in utter darkness and imparted it with such illumination that rendered sheer night to day.” What state did the world find

itself in before his advent and what did it become after him? This is not such a dilemma that entails a difficult response. If we do not adopt the path of deceitfulness, our conscience will impel to confer that before the advent of this excellent personality, the people of each and every nation of this world had forgotten the greatness of God and the eminence of God was attributed instead to stars and rocks and cosmic constellations and trees and creatures and mortal beings. And this futile creation was given the seat of this Glorious and Holy God. And it is the absolute verdict that if these mortals and creatures and trees and stars were indeed God, enumerated among whom is Jesus as well, then there was no need for such a Prophet. But if these things were not God, then the claim that our master Prophet Muhammad *peace and blessings of Allah be upon him* made on the hills of Makkah is accompanied with a magnificent radiance. What was that claim? It was in reality that he stated: finding the world in extreme darkness of shirk, God send me to this world to eradicate this darkness. This was not a mere claim but in fact he lived this claim to its letter. If the superiority of a prophet can be established over all other prophets by the actions that have as an end to generate true compassion for humankind, then o people! Rise and bear testimony that there is no precedent in this attribute to the Prophet Muhammad (May peace and blessings of Allah be on him) in this world. These blind worshippers of worldly things have not been able to discern the noble prophet *peace and blessings of Allah be upon him* who demonstrated thousands of such instances of compassion. But now I see that the time has arrived that the virtuous prophet is identified. If you wish, note down what I say that from now onwards, idol-worshipping will decline to the point where it will be abolished. Will man challenge the Divine? Will a trifling drop eradicate the Will of God? Will the machinations of mere mortal beings vanquish the designs of the Provident? O ye who hear me, pay heed, and those who can ponder, reflect and remember that truth will prevail and that which is the true light will indeed shine bright.

Therefore, this message is the message of Tauheed that we must deliver to all those who possess the faculty of understanding and nobility. We must resolve and aim higher to this end. The divine plans have started to transpire, and we are witnesses to this every day. To this end, it will be a tiny effort on our part, which will reap great rewards.

In the end, I would like to aim at these loudmouths who attribute false accusations towards the person of Prophet Muhammad *peace and blessings of Allah be upon him* the extract from the sayings of the Promised Messiah *on whom be peace*. He says: “The Muslim people are ever ready to sacrifice their lives for the honour of the Holy Prophet *peace and blessings of Allah be upon him* and they prefer to embrace death over befriending those and strengthen their ties with those who busy themselves day and night in slandering the Holy Prophet *peace and blessings of Allah be upon him*. And they insult him in their magazines and books and announcements. And talk about him in extremely nasty expressions. You should remember that such slanderers are not the well-wishers of their own nation because they lay thorns in their path. And I tell you the truth that it is indeed possible for us to befriend the snakes and wanderers of the wilderness and creatures of the jungle, but it is impossible for us to reconcile with those who do not refrain from spreading evil about the pure status of the messengers of God. They believe that victory lies in slander and abuse, but victory comes only from the Heavens.”

Insha Allah (God-willing) that victory will indeed materialize. Every Ahmadi must deliver this message to those involved in these activities and to others that the people who engage themselves in such slander are not their well-wishers, nor of their nation, nor do they desire peace and harmony in the world. In fact, these are the ones who create disorder. Their aim is solely to spread anarchy and chaos in this world. May Allah protect the world from all kind of evil.

Mosque opened in Aachen, Germany

By Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز

The Ahmadiyya Muslim Community is pleased to announce that on 23 May 2015, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Hazrat Mirza Masroor Ahmad inaugurated the Mansoor Mosque (The Mosque of the Divinely Supported) in the German city of Aachen.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. His Holiness then led the Zuhr and Asr prayers at the new Mosque before planting a tree at the Mosque premises to further mark the occasion.

In the evening, a special reception, attended by more than 210 dignitaries and guests, was held to mark the opening of the Mosque. Various dignitaries and politicians such as Marcel Philipp, the Lord Mayor of Aachen and Karl Schultheis, Member of State Parliament North Rhine-Westphalia attended.

The National President of the Ahmadiyya Muslim Community Germany, Abdullah Wagishauser gave a welcome address, followed by comments from various guest speakers.

Marcel Philipp, Lord Mayor of Aachen said:

By building this Mosque, the Ahmadiyya Muslim Community affirms its desire to build a home in Aachen and to be a permanent part of our society. I would thus like to take this opportunity to congratulate the Ahmadiyya Muslim Community on behalf of the city.

Dr Stephanie Waletzki, representing the State Government, read a message from Guntram Schneider, Minister of Labour, Integration and Social Affairs in which he said:

I would like to welcome His Holiness, Hazrat Mirza Masroor Ahmad to Aachen. His visit is a truly great honour for our city. The Ahmadiyya Muslim Community plays a great role in our society and your motto of Love for All, Hatred for None is now internationally recognised and one which I myself have also adopted.

Karl Schultheis, Member of State Parliament said:

I feel great happiness that the world leader of the Ahmadiyya Muslim Community (Hazrat Mirza Masroor Ahmad) is visiting Aachen – certainly it is a great honour for us. I would also like to say that we are very blessed to have such wonderful neighbours as the Ahmadiyya Muslim Community.

Thereafter the National President of the Ahmadiyya Muslim Community Germany read out a letter of support sent by Martin Shulz, President of the European Parliament.

The keynote address was delivered by Hazrat Mirza Masroor Ahmad, during which he outlined the true purposes of Mosques in light of the teachings of Islam. Further, His Holiness condemned all forms of violence or extremism as completely against the teachings of Islam.

The main purpose of a Mosque is to act as a place to worship God and to serve His Creation and fulfil their rights. There are so many people who are suffering in the world through poverty, who are ill or who cannot afford education and so helping them is a means of fulfilling the rights of a Mosque.

Allah the Almighty desires mankind to help and support those who are weak and vulnerable and so it is this Islamic teaching that motivates the Ahmadiyya Muslim Community towards serving humanity. Therefore, we are providing aid, shelter, healthcare and education to those in need irrespective of their backgrounds.

Every single person in the world has the right to attain an education and so it incumbent upon us to help those who are deprived. And so the Ahmadiyya Muslim Community is building schools and providing scholarships to provide education to those who would otherwise be left deprived.

Referring to an Ahmadi Muslim well known throughout the local community as the owner of a flower shop in the city centre of Aachen, His Holiness said that his shop was a symbol of how Ahmadi Muslims spread peace and goodness in their societies.

Hazrat Mirza Masroor Ahmad ايده الله تعالى بنصره العزيز **said:**

Whilst physical flowers die away after a few days and lose their fragrance, the spiritual flowers presented by the Ahmadiyya Muslim Community are everlasting. These spiritual flowers, consisting of the highest moral values, will forever be remembered and appreciated by nations and their people. This is the gift presented by the Ahmadiyya Muslim Community to the world whose fragrance will prove eternal.

The formal session concluded with a silent prayer led by His Holiness followed by dinner.

THE PURPOSE OF MAN'S LIFE

Dr Karimullah Zirvi

Different people, being shortsighted and lacking high resolve, appoint different purposes for their lives and most of them limit themselves to worldly goals and ambitions. However, the real purpose of life that God Almighty has appointed for man, as mentioned in the following verse of the Holy Qur'an, is to worship God Almighty: “And I have not created the Jinn (chiefs) and the men (common people) but that they may worship Me” *(51:57)*

Thus, the true purpose of man's life is the worship of God, His understanding and complete devotion to Him. It is obvious that man is not in a position to appoint the purpose of his own life, for he does not come into the world of his own accord, nor will he depart there from of his own will. He is a creature of God, and the One Who created him and invested him with better and higher faculties than those of all other animals has also appointed a purpose for his life. Whether anyone penetrates to it or not, the purpose of man's creation without a doubt is the worship and the understanding of God and complete devotion to Him.

(The Philosophy of the Teachings of Islam, p 106, Published: 1996)

Various traditions of the Holy Prophet *peace and blessings of Allah be upon him*, which are basically an explanation of the above verse of the Holy Qur'an, further explain the purpose of life. God Almighty revealed to the Holy Prophet *peace and blessings of Allah be upon him* the purpose of the creation of man, which is stated n the following tradition of the Holy Prophet *peace and blessings of Allah be upon him*, which is as: “I was a hidden treasure then I decided that I be recognized and the world may know Me, therefore, I Created Adam.” Another saying of the Holy Prophet *peace and blessings of Allah be upon him* which describes the purpose of creation of man is as follows:

God has Created Adam in His own Appearance.

The verse of the Holy Quran (51:57) and the traditions of the Holy Prophet *peace and blessings of Allah be upon him* mentioned above clearly establish that the purpose of man's creation is that he should obey God. It is, therefore, imperative that one should keep this purpose constantly in mind. According to Islam, the object of human life is its complete spiritual transition, to worship One God and serve His creations. It teaches that everyone has the seed of perfect development, and it rests solely with a person to achieve or realize the full potential, or let it remain unaccomplished. Islam does not support the idea that man is born in sin. Humans are the best of creation, according to Islam. God Almighty says in the Holy Qur'an: Surely, We have created man in the best of creative plans. *(95:5)*

Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ gave this response to the following question from a Christian: What is the purpose of life according to the Islamic faith? He stated: "The purpose of life should be the same in all Divinely revealed faiths. It has to be so because in the faiths that have originated from God, the purpose cannot differ - that is impossible. This is exactly what the Holy Qur'an has mentioned. It states that all religions, whatever they were, wherever they originated, in whatever age, they all taught the same basic fundamentals that the purpose of life is to return to God consciously, not through death -- by paying homage to God, and by worshipping Him with all sincerity, without calling on any partners alongside God.

God Almighty says in the Holy Qur'an: “O ye men! worship your Lord Who created you and those

who were before you, that you may become righteous; Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allah, while you know" (2:22-23)

So if one is sincere in his dedication to worship of the One and only God, he is fulfilling the first message, which is given by all the Prophets of God, everywhere in the world, that the purpose of life is to worship God Almighty.

The following verse of the Holy Qur'an (51:57) specifically speaks of this purpose: "And I have not created the Jinn (chiefs) and the men (common people) but that they may worship Me (51:57). In this verse, God Almighty states that I have not created man, mighty or meek, but for the sake of worshipping Me.

At first glance, this purpose appears to be rather a selfish one, but upon deeper consideration it becomes totally different from what it initially seemed. The phrase 'to worship Him' needs to be clearly understood. Here, the English word 'worship' is misleading - in Arabic it does not have the same connotations. Worship is not just to formally bow to someone, to a thing, or to a god, or whatever. Worship means to completely divest oneself of all rights of ownership, to admit that these rights belong to God, not to us, because the word 'worship' in Arabic has the same root as the Arabic word 'Abd, which means 'a slave'. Now, the definition of a slave is one who does not possess even his own body - whatever he earns goes to his master. This common root is significant in understanding the meaning of worship in Islamic terminology. The meaning now becomes much broader and rises high above that which may have been assumed in the beginning, i.e., just to bow to God and all will be well is not at all a correct assumption. God reminds us that everything He has created belongs to Him; you will return to Him one day, and in that, you have no option. God says return to Me before that day and divest yourself completely of all your properties and possessions, even that which you desire to possess and submit it to God - this is worship.

The second meaning of worship is to follow somebody - to follow in the tracks of someone. So, the second meaning of worship would be to follow the attributes of God because, if He is the Master, you must know what the Master's desires are and you must respond accordingly. Here the meaning of worship is to understand what God requires of us and to do exactly as He requires. This is not a selfish concept from the vantage point of God. This is done for the sake of man, because all the advantages are gained by man, not by God. This aspect has been further clarified in the Holy Qur'an to remove any misunderstanding about this purpose. In the Holy Qur'an, God states that even if He had not created man or even if all humanity had rejected Him, it would still not make the slightest dent in God's Sovereignty, because there exist, in far greater number, other living forms like the angels and other spirits who bow to God without any question, who submit to Him as if it is ingrained in them - and it is ingrained in them. If this was the purpose, why should God have created man at all - He had plenty of other living beings to bow to Him. So the creation of man is for the sake of man and not for the sake of God. Its purpose is to be of benefit, not to God, but to man, because whoever gains nearness to Him becomes more beautiful." *(Review of Religions, December, 1997)*

The true purpose of a human being's life is the worship of God, the attainment of His understanding and complete devotion to Him. He should follow him perfectly as a slave follows his master. Allah has created human beings with the faculties that are appropriate for this aim, and revealed the Holy Qur'an so that he may seek Allah through it. Thus, a Muslim's first duty is to serve His Creator; to worship Him and to follow His commands. This is known as "Haququllah ".

His second duty is to serve humanity, "Haququl

'Ibad ", for this is a part of worship. A Muslim can show his love for His Creator by expressing love and compassion for all His creation.

MEANS OF ATTAINING PURPOSE OF LIFE

Man has been given a lease of life on this planet for the primary purpose of cultivating within himself Divine attributes, whereby he may become an embodiment of righteousness, shedding heavenly light wherever he treads. There is no worthier goal in life than the acquisition of holiness and righteousness, which Muslims have been exhorted to cultivate through obedience to the Laws of God Almighty. God Almighty has not only clearly stated the purpose of man's life but He has also guided mankind through His Messengers and Books (Divine Scriptures) to the means of achieving the purpose of life. The object of human existence, being the winning of Allah's pleasure, the means for the attainment thereof is obedience to Allah, and the visible illustration of that ideal is to be found in the Holy Prophet *peace and blessings of Allah be upon him*. Thus, the highest spiritual awards are attainable only through obedience to Allah and the Holy Prophet *peace and blessings of Allah be upon him*.

God Almighty states in the Holy Qur'an: “And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these”. *(4:70)*

This verse of the Holy Qur'an reveals that the doors are even open to the higher realms of spiritual attainment, wherein lie terraces of blessings as far as the eye of the soul can see, because both in this life and in the next life, rewards are graded according to individual achievement.

The Holy Prophet *peace and blessings of Allah be upon him* has said the following about achieving the purpose of life. Abu Umamah Bahili relates: I heard the address of the Holy Prophet *peace and blessings of Allah be upon him* on the occasion of the Farewell Pilgrimage in the course of which he said: 'Be mindful of your duty to Allah, observe the five Prayers and the Fast of Ramdhan, pay the Zakat duly and obey those in authority among you; you will enter the Garden of your Lord.' *(Tirmidh−i Kit−a bus Salat)*

Promised Messiah and Mahdi *peace be on him* in his book, "The Philosophy of the Teachings of Islam" has mentioned the following eight means of achieving the purpose of life:

I. The first means of achieving this goal, the purpose of life, is to recognize God Almighty correctly and to believe in the True God.
ii. The second means is to be informed of the perfect beauty of God Almighty; for the heart is naturally drawn to beauty, the observation of which generates love in the heart.
iii. The third means of approach to God is knowledge of His Beneficence; for beauty and beneficence are the two incentives of love.
iv. The fourth means of achieving the true purpose of life appointed by God Almighty is supplication.
v. The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say we should seek God by spending our wealth in His cause and by employing all our faculties in furthering His cause, and by laying down our lives in His cause and by employing our reason in His cause.
vi. The sixth means of achieving this purpose has been described as steadfastness, meaning that a seeker should not get tired or disheartened and should not be afraid of being tired.
vii. The seventh means of achieving the purpose of life is to keep company with the righteous, and to observe their perfect example.
viii. The eighth means of achieving the purpose of life is visions and true dreams and

revelation. *(The Philosophy of the Teachings of Islam, p 108-113, Published: 1996)*

Worship of God is not confined only to prayer and meditation but embraces every thought, word and action; for whatever we think, say or do for the sake of God is an act of worship. While we are connected with this world, our goal in life should be self-purification. We should seek the attainment of this goal through prayer and constant effort in reflecting the attributes of God in our general behavior. High is the goal and tremendous the task; efforts made in this direction are always most rewarding. We should never despair despite our failures and weaknesses but rather find inspiration in the following words of Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II "Islam rescues man from despair and tells him that he can, in spite of his errors and mistakes, attain the purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant efforts towards virtue and purity and enables him ultimately to arrive at his goal."
(Review of Religions, Vol. LXXXV, No. 9, 1990, p 24)

SIGNIFICANCE OF RELIGION

Religion helps man to achieve the object of life. Religion guides man into communion with his Maker, and through such communion, puts him in beneficent accord with his fellow beings, all of the creatures and servants of the same Creator, the One, without associate. It is the function of religion to furnish guidance on this behalf. How shall man know his Creator? How shall he form a concept of His attributes? What means shall he adopt to put himself in communion with Him? The Qur'an sets forth complete and perfect guidance on these and other cognate questions. God Almighty says in The Holy Qur'an: Surely, it is for Us to guide. (92:13) Religion is the way of life that should enable each individual to attain to the highest possible development in the spiritual, moral and physical spheres. Its function is to establish and maintain the most harmonious relationship between man and his Maker on the one hand, and between man and man on the other. The Promised Messiah and Mahdi *peace be upon him* has defined religion as follows: "Religion of a man is the way of life he adopts for himself. Everybody must have a religion. Even the person who does not believe in the existence of God has to adopt a way of life and that way is his religion. But of course, what one should ponder over is whether the way he has adopted is the one that gives him sincere steadfastness, eternal joy and unending contentment. Behold! Religion is a very common word. Literally, it means a walkway or a path. The word 'Religion' does not necessarily connote religion. The experts in various branches of knowledge - sciences, arts, archeology, chemistry and astrology - have a religion of their own. None can be without it. It is a must for man; one can not be without religion. Just as the soul of a man stands in need of a body and the interpretations need words and a mode of talking, the same way, man is in need of religion. I do not want to go into a discussion of what people say to the one they worship: Whether they say Allah or God or Permeshar. Give Him any name you like, but let me know what do you think of Him? What are His attributes in your mind? It is the 'attributes of God' which matter the most, and these are what one should ponder about." *(Malfuzat Vol. II, p 236)*

The Promised Messiah and Mahdi *peace be upon him* further states: "The purpose of religion is that man should obtain deliverance from his passions and should develop personal love of God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the Hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is Hell, which will appear in diverse shapes in the Hereafter. Thus the true purpose is to have full faith in Him."

THE CONTINUITY OF RELIGION

Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV

رحمہ اللہ تعالیٰ writes about religion: "We believe in the continuity and universality of religion. That is why Islam lays emphasis on the institution of Prophethood as a universal phenomenon, which means that Prophets have to be accepted in their totality. Rejection of one out of the community of Prophets is tantamount to rejection of all, because, in fact, one bows to the Prophets only in view of their hailing from the same source. In this context, the term 'continuity' should be understood as something that is similar but not exactly like the evolution of life. We believe in the progressiveness of the message, advancing in step with general human progress in all spheres of human activity. It appears that the earlier forms of revealed religions, though possessing the same fundamental teachings, covered relatively smaller areas of detailed instruction. That is to say, a smaller number of do's and don'ts. These then gradually grew into a larger number of imperatives and prohibitions covering a wider field of human activity. Also, it appears that religions belonging to the ancient civilizations addressed themselves to comparatively smaller audiences belonging to particular tribes, clans or regions. Their messages were confined to the requirements of the time. They could be more aptly described as tribal, clannish or national religions. The case of the Children of Israel and Judaic teachings is a fitting illustration to prove the point.

The historic trend of development, therefore, can be summarized as twofold:

1. A progressive elaboration and comparative perfection of the teachings.
2. A progressive shift from smaller to larger denominations.

Continuity does not mean that the same religion that was revealed to Adam continued to address mankind and underwent a gradual progressive change, widening its field of instruction and address. What it means is that in different parts of the world, where different civilizations took root and flourished, Divine revelations gave birth to such religions with corresponding social developments of man in those parts of the world. All of these religions, however, were developing in the same general direction." *(Christianity: A Journey from Facts to Fiction, pp 123-124)*

The Apex of Religious Development

Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV writes "Of all such religious denominations, we believe the one in the Middle East was being nurtured and cultured to give birth to such major religions as would serve the main stem of religious evolution in the world. This is quite evident from a study of religious history. Judaism followed by Christianity, followed by Islam, clearly indicates the direction of the evolution of religious teachings. Among these religions, the progression of teachings can easily be traced back and forth and is found to be deeply interrelated. It is highly important, therefore, to understand this grand scheme of things which was to result, and did result, in the consummation of these teachings in the form of a universal religion, Islam." *(Christianity: A Journey from Facts to Fiction, p 124)*

Unity of Religions

The principle that the Prophet Muhammad *peace and blessings of Allah be upon him* testifies to the truth of all previous revelations, furnishes a strong foundation for harmony between the various religions of the world, as well as for the unity of the human race. The fact that all of the foregoing Prophets testify to the truth of Prophet Muhammad *peace and blessings of Allah be upon him* constitutes a yet stronger testimony to the truth of Islam and the unity of religions. The Prophets who lived thousands of years ago and in countries distant from Arabia, all foretold the advent of the mighty Prophet of Islam. In fact, those very Prophets might well have impelled both Jews and Christians to settle down in Arabia; for the land of the Promised Prophet was specified by name in their Scriptures. *(Muhammad in the Bible, Khalil A. Nasir, Ahmadiyya Movement in Islam, USA)*

Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK. All Ansar are requested to be a part of this blessed project. JazakAllah